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occasional digressions on spelling reform, the social life of New York City, or the novels of Jack London, exhibiting brilliant powers of narration and description, accurate observation, unexpected flashes of humor or of ironical comment, and broad human interest, he proves himself one of the most delightful guides one could possibly find. In spite of the declaration in his Preface, the reader cannot help feeling that the Archdeacon after all has unconsciously suggested certain ends which, as a noble, highminded missionary and a patriotic American, he desires to serve: namely, the awakening of the people of the United States to the splendid possibilities that lie as yet concealed in these arctic wildernesses, to a deeper, more vital interest in the Eskimos of these regions, and to the imperative need of establishing a stable government to insure justice and liberty and the best possible sanitary conditions. It is mortifying to consider that not until 1898, when gold was discovered in the Klondike, did the U. S. Government take any active interest in Alaska, and then introduced the reindeer not for the sake of the Eskimos, but for the white people who had gone there to seek gold. The work being done by Archdeacon Stuck and his devoted followers goes far beyond the limits of any one church. It is heroic, statesman-like, practical, constructive, and it is laying the foundations of a civilization that will not debauch but uplift the natives of these frozen regions and make them worthy citizens of our great Republic. Written by a man with a poetic appreciation of natural beauty, with an historic imagination, with a fine enthusiasm for the land and its people, with a gift of language, this book takes rank among the very best books of travel in any country.

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GRIMM'S FAIRY TALES. Illustrated by Louis Rhead. New York: Harper and Brothers. \$1.50.

FAIRY TALES FROM BRAZIL. How and Why Tales from Brazilian Folk-Lore. By Elsie Spicer Eells. With illustrations by Helen M. Barton. New York: Dodd, Mead and Company. \$1.25 net.

It seems that even with present-day children no other collection of stories can exactly take the place of Grimm's Tales. Broadly comic, without being coarse or salacious (as the French fables not infrequently are), grotesque, yet often delicate, fanciful, and

beautiful, characterized by a keen sense of retributive justice which metes out in the end swiftly and sternly reward and punishment, these stories reflect the child spirit in the Anglo-Saxon race. They transport us into another world dominated by fairies and elves and witches and giants, and though goodness and innocence are often forced to suffer, all is righted at the close. To a sophisticated age like our own such justice may seem too mechanical, too unreal, even harmful in its ethical implications, and yet it is thoroughly satisfying to the child's mind. Indeed, primitive justice is content with no half measures, so that one often finds in these German folk-tales a barbaric spirit that has been softened or modified by later editors. Modern squeamishness, for example, does not permit our children to read how Little Red Ridinghood was eaten by the wolf, but rescues her through accident or through the lucky arrival of the wood-cutter. And the wicked sisters in Ashputtel, or Cinderella, escape the punishment which they so richly deserved and which in the original story was visited on them by the doves that flew down and pecked out their eyes. Mr. Rhead, who in his illustrations has interpreted these stories with such knowledge and artistic skill, tells us in his Preface that he has retained the original titles of the stories: among these, Red Ridinghood, instead of Little Redcap; Ashputtel, instead of Cinderella. It is a pity that he did not in the foregoing stories keep the original versions. In the Tale of the Twelve Brothers the wicked old mother-in-law meets her death in a vat of boiling oil in which there were poisonous snakes. This horrid fate Mr. Rhead has retained. With all our modern humanitarianism,—which in some instances spares even the wolf in Red Ridinghood and tames him for a pet,—the mother-in-law has not yet come in for charitable treatment. Nevertheless, Mr. Rhead has made Grimm over again and his edition, one may venture to predict, will delight both children and grownups for many a generation.

Collected by the wife of the Superintendent of Schools in Bahia, the Brazilian Tales are of interest and value to the student of comparative folk-lore. "Why the Bananas Belong to the Monkey" is a version of the world-wide tar-baby story, with a wax image instead of the black, sticky figure that frightened and

angered Brer Rabbit, and the monkey's escape is more poetic, through an appeal to the sun, who melts the wax. "How Monkey Got a Drink" is the same tale as that of "Brother Rabbit's Astonishing Prank" in *Nights with Uncle Remus*. "How the Hen Got Her Speckles" offers an interesting analogue to Uncle Remus's tale of "Teenchy-Tiny Duck" and to the French story of "Drakesbill and his Friends." And Uncle Remus's story of how Brer Rabbit secured Brer Fox for his riding horse is paralleled in fantastic form by the tale of how the toad mounts on the lamb, guides it with a piece of grass for a bridle, and urges it on with a stick; so that from that day to this the lamb has been a wonderfully meek creature. As a general rule these animal tales, which seem to have circled the globe, differ from the fairy tales of Grimm in being based on some trick or practical joke. But this collection of South American tales contains other more distinctively Brazilian stories, all told with simplicity and spirit. The illustrations are attractive, the typography is excellent, and the book deserves a place in the home and in the school and public libraries.

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THE BOOK OF FREE MEN. By Julius F. Seebach. New York: George H. Doran Company. \$1.25 net.

This is virtually a history of the use and influence of the Bible in Christian lands. Though the author does not enter into a discussion of critical biblical problems, he is evidently in touch with the results of modern scholarship. His aim, however, is rather to present the book from the point of view of its present religious interest and claims. He also stresses it as "a charter of liberty," "a book of freedom," and "the foundation of the best in democratic government." It is written from the Protestant point of view and controverts the Roman Catholic limitations placed upon the Bible's authority and use. Especially interesting are the chapters on "The Book Forbidden," "The Book in Protestant America," "Catholic and Protestant Views of the Book," and "The Book of Liberty." The author's style is clear and entertaining. He abounds in quotations. A brief bibliography is appended.

J. B. T.